separately, the arguments drawn from these sources are not all conclusive, or equally conclusive; one may be considered, perhaps, merely as suggestive, and another as confirmatory; one as a proof of the existence of God, and another as an illustration of the possession of certain attributes.

Each class of objects furnishes its quota of evidence. The physical works of God give indications of power and skill. The providence of God exhibits a governing and controlling energy. Our spiritual natures lift us to the conception of a living, a personal, and spiritual God.

These three classes of objects, (deferring the consideration of the fourth for a little,) as bringing before us nature animate and inanimate, and the relation between them, establish the benevolence as well as the wisdom of God. The phenomena which prove the existence of God, also demonstrate that he delights in the happiness of his creatures. For it is conceivable that the world might have been filled with adaptations as wonderful as any of the existing ones, but all of them of a diametrically opposite character. The exquisitely formed joints of the animal frame might, in the very delicacy of their organism, have communicated the more exquisite pain. The plants of the earth might have grown to nourish, the bodies of animals, only as the food spread through the organs to torture every member. The sunbeams, instead of gladdening all nature, might have struck every living being as with a succession of spear-points to harass and annoy. How delightful to find that every adaptation indicating design also indicates benevolence, and that we have as clear evidence of the goodness as of the very existence of God!

Let it be observed, too, that, proceeding upon these classes of objects, the mind, as its general conceptions expand, will also have its idea of God expanded. When nature is viewed in a

narrow spirit, it may leave the impression that there is an unseemly warfare, and that there are numberless contradictions in the universe. The flowers which spring up to-day are blighted on the morrow. The product of the sunshine and the dews is oiUiu destroyed by the storms. The winds of heaven, and the waves of the ocean, look at times as if they delimited in contending with each other. .Hence we find the heathens placing

from nature, and they come to us as the word of God. Rom. i. 20—" For the invisible things oi'Uod are clearly wen," &c. *